

this -earthly region, or from the heaven  
above, or  
from the vast firmament/ — that- he may  
give (us)  
wealth.

IT. (VII.)

The deity is IN&BA ; the *RisJii* and metre, as  
before.

L The chanters (of the *Sdma*) extol  
XNDBA with  
songs ; the reciters of the *Eich*^ with  
prayers ; (the  
priests of the *YajusTi*| with texts.<sup>b</sup>

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<sup>a</sup> Either the *prithiviloka* or the *dyuh&a*. The test  
adds *majw*  
*rajasah*, 'which the Scholiast explains the great  
*antarikshdloka*,  
the sphere of the firmament, which is, properly, the  
space between  
the earth and heaven, corresponding with *vyoman*  
or *dkdia*, the  
*sky* or atmosphere, — *Mann*, I., .13.

<sup>b</sup> The Scholiast supplies the specification of the  
several *Vedm*\*  
The first term, *gdthinaJi*, merely means singers,  
although he ren-  
ders it *giyamdnasdmayuHa*, *udgatdraJi*^ "the  
*JTdgdtris*^ with *S&mw*  
to be chanted ;" an interpretation, he thinks,  
confirmed by the next  
term, (songs), *brihat*, for *orihatd*, "'with the *Brihat*  
*Sdma*" The  
next phrase, *arhlMr arMnah*, is more akin to *Rich*, "  
Those of the  
'*Rig-veda*, with stanzas : " but it is not necessarily  
confinei to thst  
sense; and, as *arka* is a synonym of *mantra*^ a  
prayer, the sense  
may be, those who pray, or praise, *InHra* with  
prayers. For tie  
*Adhwaryua*, or priests of the *Yajmh*, w^ have  
nothing at all in the  
original ; and the term *vdnih*, for *vdnibhflj*, "with  
texts or worda,"  
which occurs, apparently without any grammatical

connexion, may  
be referred either to the singers, or the reciters, of  
the prayers. It  
is applied, by the Scholiast, to the texts of the *Yajwh*,  
— apparently,  
only because he had connected the preceding  
expressions with  
the other two *Yedas*\* As already remarked, any  
reference to the  
*Yajuah*, or *Sdmt*, in a verse of the *Rich*, implies the  
priority \*>f  
tlic two former to the latter,